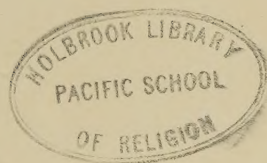


# CHRISTIAN NEWS FROM ISRAEL



JERUSALEM



Digitized by the Internet Archive  
in 2024

# CHRISTIAN NEWS FROM ISRAEL

VOL. VIII, No. 3-4  
DECEMBER 1957

---

EDITED BY DR. CH. WARDI

---

GOVERNMENT OF ISRAEL  
MINISTRY OF RELIGIOUS AFFAIRS  
JERUSALEM

## CONTENTS

Chronicle of Events	3
Advent Lectures at the Pontifical Institute in Jerusalem <i>By J. L. Benor</i>	18
Further Light on Biblical Hazor. The City which Joshua destroyed and Solomon rebuilt <i>By Dr. Yigael Yadin</i>	22
The Church of Scotland Hospital in Tiberias <i>By Dr. Bernard C. Walker</i>	32
Jewish, Christian and Moslem Students at the Albert Einstein School in Ben Shemen <i>By Dina Monet</i>	36
"Megilat Hahodayot" <i>By Dr. David Flusser</i>	41
"The Coins of Caesarea Maritima" <i>By Father A. Spijkerman, O.F.M.</i>	44
Christian Views on the Holy Land <i>By Père Jean Roger A. A.</i>	46



## CHRONICLE OF EVENTS

### PENTECOST

Pentecost, for Christians using the Julian calendar, fell this year on May 27th; for those using the Gregorian calendar, on June 9th. Since both dates occurred on the same Sunday, Christian centres throughout the country took on a very festive appearance. The streets were crowded with gaily dressed youths; the churches resounded with prayers. The most solemn religious ceremonies, however, were held in Jerusalem. The Catholic Community attended pontifical mass at the church of the Dormition, where the Latin Patriarch himself officiated, whilst the Orthodox Communities celebrated in the Russian *sobor* of the Holy Trinity.

In the afternoon of the same day, a group of thirty Franciscan Fathers from Israel and Jordan, headed by the Custos of the Holy Land, made a pilgrimage to the Cenacle.

### DAY OF THE HOLY GHOST

On June 10th (May 28th, Old Style), the Day of the Holy Ghost and the Feast of the church of the Moscow Patriarchal Mission, a solemn service took place in the Russian *sobor* of the Holy Trinity in Jerusalem. The liturgy was performed by His Grace Kyr Athenagoras, Greek Orthodox Archbishop of Sebastia, who came from the Old City for this occasion. Co-celebrants were the Metropolitan of Nazareth and 27 Greek, Russian and Arab Orthodox priests and deacons. After the liturgy a procession took place, followed by a reception given by the Head of the Moscow Patriarchal Mission. Among those present were the Soviet and Greek Consuls-General.

### MEMORIAL SERVICE FOR ETHIOPIAN PRINCE

On June 20th, a memorial service for Prince Makonnen, Duke of Harar, second son of the Emperor of Ethiopia, was held in Jerusalem at the Ethiopian church of Qidane Mehrat. The service was conducted by Abba Yitbarek and Abba Woldemariam, who were assisted by several monks and "pilgrims", residents of the two convents of Deir es-Sultan

and Debre Gennet. Prayers in memory of the late Prince were also recited by Archimandrite Ignatios, Superior of the monastery of St. Simeon, and by Archimandrite Pimen, Head of the Moscow Patriarchal Mission in Jerusalem. Present were the entire Ethiopian Community, representatives of the Consular Corps, members of the Knesset, Government and municipal officials, as well as leaders and members of various Christian communities in Israel. After the religious ceremony, the guests were received by Mr. Zauga Woldemariam, in charge of the Ethiopian Consulate-General.

It will be recalled that Prince Makonnen was killed on May 12th last in a car accident outside Addis Ababa. He was only 33 years old. Having spent some time in Jerusalem as a young boy and re-visited Israel in 1953, the Prince was mourned here by many who had the privilege of meeting him personally.

#### SCOUTS JAMBOREE IN HAIFA

On July 4th, the annual Scouts Jamboree was opened in Haifa by Mayor Abba Khoushy in the presence of a large gathering of civil, military and religious personalities. The rally was held this year to commemorate the hundredth birthday of General Baden-Powell and the fiftieth anniversary of the foundation of the Scouts movement. Almost all the scouts in the country—Jewish, Christian and Moslem—convened for the celebrations which lasted three days. For the benefit of the Catholic scouts, a special high mass was celebrated by Mgr. George Hakim, Archbishop of Haifa, on Sunday, July 7th. The ceremony was followed by a reception.

#### ST. JOHN'S BIRTHDAY AT THE RUSSIAN CONVENT OF EYN KEREM

On July 7th, the Greek and Russian Orthodox Communities of Jerusalem celebrated the birth of St. John the Baptist in the Russian convent at Eyn Kerem. The liturgy was performed by His Grace Archbishop Isidoros, Metropolitan of Nazareth, assisted by the Rev. Archimandrite Simeon, of Acre, and the entire clergy of the Moscow Patriarchal Mission. In the course of the service, the Rev. Hierotheos, designated as *higumenos* of the monastery of the Transfiguration on Mount Tabor, was solemnly consecrated by the Archbishop.

After the liturgy, the icon of the Annunciation, which is usually kept in the convent from April to July, was ceremoniously carried from Eyn Kerem to the church in Jerusalem.



## ACTIVITIES OF THE PONTIFICAL BIBLICAL INSTITUTE

On July 15th, twenty students of the Pontifical Biblical Institute of Rome arrived in Israel for a three-weeks' study tour organized by the Pontifical Biblical Institute of Jerusalem. The party was composed of students hailing from the United States, Italy, France, Holland, Belgium, Austria, Czechoslovakia, Mexico and Brazil. They were guided in their studies and tours by the Rev. Father Robert North, S. J., Superior of the Institute in Jerusalem. While in the capital, they attended the sessions of the Second World Congress of Jewish Studies.

## CHRISTIAN SCHOLARS AT THE SECOND WORLD CONGRESS OF JEWISH STUDIES

On July 28th, the Second World Congress of Jewish Studies was opened in Jerusalem in the presence of President Ben-Zvi and an audience of more than 3,000 scholars and laymen including over a hundred Jewish and Christian scholars from 18 different countries. The work of the Congress, which lasted eight days, dealt with problems of the Bible, the Talmud, Rabbis, Jewish history, Hebrew language and literature, Jewish thought, (philosophy, Kabbalah and religion), archaeology and palaeography, demography of the Jewish people, Yiddish language and literature, Jewish ethnic groups and their languages.

Among those representing Christian learning in some of the above-mentioned fields were Professors A. Dupont-Sommer of the Sorbonne; G. Ryckmans and R.A. de Langhe of Louvain; G. Widengreen of Uppsala; E.R. Goodenough of Yale; Gonzales Maeso of Granada; A. Diez-Macho of Barcelona; Van der Ploeg of Nijmegen; K. H. Rengstorff of Münster and many others. Many priests and clergymen residing in Jerusalem, including the students of the Pontifical Biblical Institute, also attended the sessions of the Congress.

## SEVEN DEAD SEA SCROLLS ON PERMANENT DISPLAY IN JERUSALEM

On July 30th, the seven Dead Sea scrolls now in Israel, went on permanent exhibition in a vault in the basement of the Administration Building of the Hebrew University campus in Jerusalem. They will remain there until the completion of the Shrine of the Book which will form part of the projected National and Hebrew University Library. The scrolls are contained in three large glass show-cases together with the two jars in which four of them were found ten years earlier.

Dr. Yigael Yadin of the Hebrew University—whose father, the late

Professor E. Sukenik, was the first to appreciate the importance of the discovery—on the occasion of the opening of the permanent exhibition, expressed regret that the scrolls held by the Jordan Government have not been made public, and that Israel scholars have been barred from studying them.

#### THE FEAST OF ST. CLAIRE

On August 12th, the community of the Sisters of St. Claire in Jerusalem celebrated the Day of their Foundress. Early conventual mass was said by the Rev. Father Patrick Coyle, O.F.M., President of Terra Sancta. Later in the morning, a solemn consular mass was chanted by the Rev. Father Jean-Joseph Alliot, Custodial Vicar, in the presence of the Consul-General of France in Jerusalem, M. Marcel Laforge.

In the afternoon, the panegyric of the Saint was said by the Rev. Father Paul Beauchamp, S. J. After the sermon, the solemn blessing of the Holy Sacrament was given by His Beatitude Mgr. Alberto Gori, Latin Patriarch of Jerusalem. The ceremonies were carried out with the participation of the choir of St. Saviour.

#### MEMORIAL SERVICE

##### FOR THE SYRIAN ORTHODOX PATRIARCH OF ANTIOCH

On August 27th, a memorial service was held in Jerusalem for His Beatitude Mar Ignatius Afram I, Syrian Orthodox Patriarch of Antioch, the City of God, and of the Whole East, who died on June 23rd in Homs, Syria.

The ceremony took place in the Armenian church situated in the German Colony and was conducted by the Rev. Father Boulos Gelpi, with the assistance of five Syrian Orthodox priests and deacons, who crossed from the Old City for the occasion. Prayers in memory of the late Patriarch were also recited by representatives of the Armenian, Coptic and Ethiopian Churches in Israel. The ceremony was attended by Government officials, Christian leaders, and members of the Y.M.C.A. staff.

This was the first public manifestation of Syrian Orthodox religious activity in Israel since the establishment of the State. The Syrian Orthodox Community in the country is in fact very small, as the majority of Syrians of the Jerusalem diocese now reside in Jordan.

The late Patriarch was born in Mosul in 1887. He studied in Istanbul, Cairo, Paris, London and Rome. In 1918 he was made a bishop by Mar Ignatius Elias III, and in 1919 attended the Peace Conference of Paris



as representative of the unfortunate Assyrian nation. In 1927 he travelled to Canada and the United States to minister to the Syrian communities there. After the death, in India, of Mar Ignatius Elias III in 1932, Bishop Afram was elected by the Holy Synod first as Locum Tenens and the following year as "Patriarch of the City of Antioch and of the whole Domain subject to the Apostolic See". Mar Ignatius Afram was a noted Arabic scholar and writer. In 1929 he was made a member of the Arabic Literary Academy of Damascus.

#### THE NEW CUSTOS OF THE HOLY LAND VISITS ISRAEL

On August 28th, the new Custos of the Holy Land, the Most Rev. Father Alfredo Polidori, arrived in Israel for a three-day visit. He was accompanied by the Custodial Vicar, the Procurator-General, and by all his six *discreti*. The party was met at Mandelbaum Gate by Dr. M. Mendes of the Ministry for Religious Affairs. While in Jerusalem, His Paternity paid a visit to Mr. Z. Wahrhaftig, the Deputy Minister for Religious Affairs, and to Mr. S. B. Yeshaya, the District Commissioner. The party then proceeded to Nazareth, where the new Custos made his solemn entry into the Sanctuary of the Annunciation.

Father Polidori, born in 1897 and ordained in 1924, was appointed to his present post in succession to Father Lazzeri, on the latter's promotion to Procurator-General of the Franciscan Order of the Friars Minor. He had previously served as Italian Definitor-General of the same Order. In 1956 he visited Israel, while accompanying Father Sepinski, the Minister-General of the Order.

#### ENTHRONEMENT OF ANGLICAN ARCHBISHOP IN JERUSALEM

On August 30th, the Most Reverend Dr. Angus Campbell MacInnes, Anglican Archbishop in Jerusalem, was solemnly enthroned in the Collegiate Church of Saint George the Martyr in Jerusalem. The rite of enthronement was performed, on behalf of the Archbishop of Canterbury, by the Rev. Neguib Qubain, Canon of the church of Saint George and Arab Bishop-Designate for the Anglicans of Jordan, Lebanon and Syria. As already announced in this journal (Vol VIII No. 1-2, p. 17), Archbishop MacInnes will preside over an Episcopal Synod composed of the Bishops of Egypt, Libya, Sudan, Iran and Jordan and, in addition, will exercise direct diocesan jurisdiction over the Anglican congregations and establishments in Jerusalem as well as in the other parts of Israel and in Cyprus.

Dr. MacInnes, whose father had been Bishop in Jerusalem from 1914 to 1931, was born in Egypt in 1901. Educated in Britain, he was later Principal of the Bishop Gobat school in Jerusalem and Archdeacon in Palestine and Transjordan from 1944 to 1950. In 1953, he was made suffragan Bishop of Bedford and on July 8th, 1957, Archbishop in Jerusalem.

The transformation of the 116 years old Anglican Bishopric in Jerusalem into an Archbishopric went hand in hand with the establishment of an Arab Bishopric for the Near-Eastern countries. The first Arab Anglican Bishop will be Canon Neguib Qubain (a native of es-Salt in Transjordan), who will exercise jurisdiction over all Anglicans of Jordan, Lebanon and Syria.

#### DECORATION BESTOWED UPON ARCHITECT BARLUZZI

The decoration of "Grand' Ufficiale al Merito della Repubblica" was bestowed upon Signor Antonio Barluzzi, the dean of church architects in the Holy Land, during a festive ceremony at the Italian Hospital in Haifa on August 31st, 1957.

The decoration was handed to Sig. Barluzzi by the Consul of Italy in Haifa, Dr. Enrico Giotta-Lucifero. Sig. Barluzzi has built most of the Franciscan churches in the Holy Land in the course of the last 30 years. His works include the church of the Beatitudes on the shore of the Sea of Galilee, the church of the Transfiguration on Mount Tabor and the church of the Visitation in Eyn Kerem.

The plans for the new church of the Annunciation, now under construction in Nazareth, were also drawn up by Sig. Barluzzi, who at present lives in the Franciscan monastery in Nazareth.

#### ISRAEL-AMERICAN INSTITUTE OF BIBLICAL STUDIES IN JERUSALEM

On September 4th, Dr. Douglas Young, Dean of Trinity Theological Seminary of the Evangelical Free Church of America, Chicago, Ill., was informed by the Israel Ministry for Education that there was no objection to the establishment in Jerusalem of the Israel-American Institute of Biblical Studies as proposed by him to the above Ministry. The purpose of the Institute is to bring to Israel for periods of one or two semesters American theological seminary professors, seminary students in course of training and graduates who desire refresher courses, in order to study the Bible in the Land of its birth and to get to know, by personal observation and by making personal friends, the hopes and aspirations of the people



of the Bible. The Institute will be on the level of an American seminary and will also provide facilities for special work in Israel archaeology, geography, history and religion. Field work in archaeology will be included in its programme. The courses, which are designed for students of all protestant denominations, will be conducted by American lecturers in conjunction with Israel instructors.

#### AT THE SWEDISH THEOLOGICAL INSTITUTE

On September 15th, the Swedish Theological Institute of Jerusalem inaugurated its eighth academic year. Four graduate theological students from Sweden and two from England arrived here for the autumn term to pursue biblical and Judaistic studies under the guidance of Professor Hans Kosmala, Director of the Institute. At the same time Dr. Kurt Lindhagen of Uppsala arrived as guest-lecturer of the Institute, to give a course on "The Servant of the Lord in the Old Testament".

So far sixty students from various countries have attended the courses at the Institute.

#### GREEK CATHOLIC SEMINARY OPENED IN NAZARETH

On September 15th, the first seminary for Greek Catholic youths in Israel was inaugurated in Nazareth by His Exc. Mgr. George Hakim, Greek Catholic Archbishop of Acre, Haifa, Nazareth and all Galilee. The ceremony was held in the presence of Dr. Z. Kahane, Director-General of the Ministry for Religious Affairs, and Dr. M. Avidor, Director-General of the Ministry for Education. It was attended by a large gathering of distinguished guests from all parts of the country, among them Archbishop Isidoros, Greek Orthodox Metropolitan of Nazareth; Mgr. A. Vergani, Representative of the Latin Patriarch; Mgr. William King, Head of the Pontifical Mission for Palestine; His Exc. M. Amaury Holvoet, the Belgian Minister to Israel; M. Jean Fernand-Laurent, the French Chargé d'affaires; Sig. Enrico Giotta-Lucifero, Italian Consul in Haifa; Mr. M. Smith, Acting British Consul-General in Haifa; Mr. Amin Jarjura, Mayor of Nazareth; the Military Governor of the Northern Area and leaders of the Christian Communities.

The new seminary, which is to be called the Seminary of Saint Joseph, is the first Greek Catholic educational institute in the Middle East to be headed by an exclusively Arab management. Its Principal will be the Rev. Archimandrite Basilius Laham. The curriculum, besides Latin, will include four modern languages: Arabic, Hebrew, French and English.



The school has at present 160 pupils of the ages between eleven and seventeen, 95 of whom are boarders. So far, 11 classrooms, 3 dormitories and a large sportsfield have been built; but more facilities will be added as funds become available. Most of the funds for the school have hitherto been provided by the Holy See and by Catholic friends from Belgium, France and Western Germany.

#### BIBLICAL SUBJECTS AT WORLD STAMP EXHIBITION

On September 17th, on the occasion of the annual Congress of the International Federation of Philatelists (F.I.P.) held in Jerusalem, an International Exhibition of Stamps (*TABIL*) was inaugurated in Tel Aviv by Dr. Y. Burg, Israel Minister of Posts. On show at the exhibition were collections sent by 33 different postal administrations, including that of the Vatican City, and by some 390 private collectors. Among the latter was the collection of Cardinal Francis Spellman of New York, specializing in biblical subjects and "Americana". The Cardinal's stamps were exhibited side by side with a unique collection of "Ghetto" motifs, consisting of envelopes and postcards from Hitler's extermination camps of Auschwitz, Theresienstadt and Buchenwald.

Biblical subjects predominated on stamps printed in Israel; there was one series with the symbols of the twelve tribes, another illustrating the Songs of King Solomon, and others depicting the "Spies of Moses" returning from the "Land of Milk and Honey" and scenery of the Sea of Galilee, the Negev and Jerusalem.

The exhibition remained open for seven days, during which more than 80,000 visitors had an opportunity to inspect the 1,220 frames. The most interesting and beautiful collection was considered by the jury to be that of Cardinal Spellman. A gold medal was personally conveyed to the Cardinal by the Minister of Posts during a visit to the United States.

"The Holy Land Philatelist", Israel's monthly publication on stamps, marked the occasion with a particularly interesting and richly illustrated issue.

#### MORE HEBREW IN CHRISTIAN SCHOOLS

Three Christian schools in Nazareth—Terra Sancta College, the Franciscan Girls' School, and the Nazareth Sisters' School—have decided to adopt a unified teaching curriculum which will enable their pupils to sit for the Israel Matriculation examinations. These secondary schools have hitherto prepared their pupils for the British General School Certificate

(of Education), as their Hebrew studies were not of a sufficiently high standard for the local examinations.

#### INTER-FAITH GROUP PLANS "PILLAR OF PEACE" ON THE JORDAN RIVER

On September 20th, a delegation of the "Inter-Faith Committee for Peace in the Holy Land" arrived in Israel after an extensive tour of Syria and the Lebanon. The delegation was headed by the Chairman of the Committee, the Rev. Dr. Richard E. Evans, Minister of the Presbyterian Labour Temple of New York, and included Dr. Ibrahim Chowdry, President of the Pakistan League of America and Secretary of the Islamic Council of New York, Dr. Harry Cohen of the Columbus Hospital of New York, Dr. Sarah E. Dickson and Miss Nan B. Smith, members of the Committee. While in Jerusalem, Dr. Evans announced that his Committee intended to erect an Inter-Faith Centre, to be called "The Pillar of Peace", at the place where the Jordan flows into the Sea of Galilee. The delegation was received by the Chief Rabbis of Israel, Dr. Isaac Halevi Herzog and Rav Yizhak Nissim. They were also the guests at a reception given in their honour by Dr. Z. Kahane, Director-General of the Ministry for Religious Affairs.

#### TENTH ANNIVERSARY OF THE DEATH OF PATRIARCH BARLASSINA

On September 27th, the Latin clergy of the Jerusalem diocese commemorated the tenth anniversary of the death of His Beatitude Mgr. Barlassina, former Latin Patriarch of Jerusalem. To mark the occasion a special issue of the Patriarchal monthly "Jérusalem-Moniteur Diocesain" was published, containing biographical details and personal recollections by friends and admirers of the late Patriarch.

The editor of "Christian News from Israel", who had the privilege of frequently meeting the late Patriarch in the thirties and again after the War, recalls with particular gratitude Mgr. Barlassina's kindness in guiding him in his studies of Church history, and especially his generous assistance—which continued until the Patriarch's last days—in the preparation of a historical essay on the Latin Patriarchate of Jerusalem.

#### PRESIDENT OF HEBREW UNIVERSITY RECEIVED BY POPE

On October 3rd, Professor Benjamin Mazar, President of the Hebrew University of Jerusalem, was received in private audience by His Holiness Pope Pius XII. On this occasion Professor Mazar presented to the Pope "The Dead Sea Scrolls", edited by the late Professor Sukenik and "A

Genesis Apocryphon—A Scroll from the Wilderness of Judaea”, edited by Nahman Avigad and Yigael Yadin, both works published by the Hebrew University.

#### MR. BEN-ZVI RE-ELECTED PRESIDENT OF THE STATE

On October 28th, President Izhak Ben-Zvi, whose term of office was to expire on November 8th, was re-elected by the Knesset for a second five-year term, without any dissenting vote. Mr. Ben-Zvi, who was the only candidate, had been nominated jointly by ten political parties.

On October 30th, the President took his oath of allegiance before the Knesset and the assembled dignitaries of the nation. Present at the ceremony were also the Diplomatic Corps, headed by its Acting Doyen, Ambassador S. Z. Abramov and the leading clergy of the Moslem, Christian and Druze Communities. In the course of his address, the President said that he had always considered it one of his principal tasks to promote the “unification of the entire nation to embrace all its tribes and communities and all the parties that are loyal to the State of Israel, including our citizens of the minority Communities”. He further said that the State of Israel has always been and will continue to be faithful to the spirit of the scriptural injunction “Ye shall have one law and one judgement”, without discrimination between faiths and communities. The President concluded his address by expressing the hope that, in the course of his second term of office, he may yet witness a true peace with our neighbours and with all the nations of the world.

#### HEALTH AND WELFARE SERVICES FOR ISRAEL MINORITIES EXTENDED

On October 29th, a Government Clinic and an Infant Welfare Centre were opened in each of the two villages of Daliat-el-Carmel and Isfiya, on the heights of Mount Carmel near Haifa.

The villagers—Christian and Druze—had declared the day a holiday and turned out to welcome the Minister for Health, Mr. Israel Barzilai, with singing, dancing and “fantasia” volleys discharged into the air.

Since 1950, the number of infant welfare stations for the minorities has risen from 3 to 20, and as a result infant mortality among Israel Arabs is on the decline.

#### ARAB WOMEN WANT MODERNIZATION OF WATER SUPPLY

On November 2nd, the first anniversary of the founding of an Arab farming cooperative in the Little Triangle was celebrated at Kafr Kari.



On the occasion, Mr. Kadish Looz, Minister for Agriculture, visited the settlement which at present has 40 members. He was met by a thirteen-year-old Arab girl who presented him with a bouquet of flowers and, at the same time, requested that a drinking-water pump be installed in the village. The girl, Latifa Nabab, told the Minister that "the tradition that obliges women to draw water from the well is a disgrace. We must end the enslavement of Arab women by the water-well. This picture of women carrying jugs on their heads has made us the laughing stock of the world and only provided material for the films".

#### ESTABLISHMENT OF ARMENIAN ECCLESIASTICAL COURT

On November 6th, His Grace Archbishop Tiran Nersoyan, Locum Tenens and Patriarch-Elect of the Armenian Patriarchate of Jerusalem, informed the Ministry for Religious Affairs that an Armenian Ecclesiastical Court would shortly be established in Israel. The Patriarch himself will be President of the Court, whilst the other two members of the Court will be the Superior of the Armenian convent in Jaffa and the Armenian priest of Haifa. The seat of the Court will be in Jerusalem.

This is the fifth Ecclesiastical Court to be established in Israel, the other four being those of the Latin, Greek Orthodox, Greek Catholic and Maronite Churches.

#### BAZAAR HELD BY SISTERS OF CHARITY IN JERUSALEM

On November 15th, a Bazaar was held by the Sisters of Charity at the Hospice of St. Vincent de Paul, Jerusalem. The Sisters of Charity in this city care for over 300 infirm and mentally defective persons, mainly orphans. The Bazaar was opened by M. Marcel Laforge, Consul-General of France in Jerusalem. The objects sold included woollens knitted by the blind of the Institution and embroideries made by other inmates.

#### NEW HEAD OF MOSCOW PATRIARCHAL MISSION IN JERUSALEM

On November 18th, the Russian and Greek Orthodox Communities of Jerusalem celebrated the appointment of the Rev. Archimandrite Nicodeme as new Head of the Moscow Patriarchal Mission in Jerusalem in succession to the Rev. Archimandrite Pimen who was recalled to Moscow some months before. The ceremony took place in the Russian church of the Holy Trinity in Jerusalem in the presence of the Soviet and Greek Consuls-General, Israel Government officials and leading clergy of the Greek, Armenian, Ethiopian, Maronite, Anglican and Scottish Churches.

Father Nicodeme, who was born in 1929 and made a monk in 1949, came to this country in 1955 as a member of the Patriarchal Mission. He was consecrated an archimandrite, on behalf of the Moscow Patriarch, by Archbishop Isidoros on November 3rd.

#### A LECTURE ON THE HISTORY OF ENGLISH BIBLE TRANSLATIONS

On November 18th, a lecture on the history of English Bible translations, from the first Anglo-Saxon fragments to the Authorized Version and contemporary publications, was given by Mr. William Wilson, the British Consul in Jerusalem at the Y.M.C.A. auditorium. Mr. Wilson surprised his listeners by opening his address in fluent colloquial Hebrew. The lecture was accompanied by readings in Hebrew and English of selected chapters from the Old and New Testaments, and was followed by a lively discussion.

#### DAY OF ST. GEORGE IN LYDDA

On November 26th, the Greek Orthodox Community of Israel celebrated the Day of St. George in the church at Lydda, which enshrines the tomb of the Saint. Some 2,000 persons attended, including the Greek Consul of Jaffa, Government officials and members of other Eastern Churches. The liturgy was performed by His Grace Kyr Athenagoras, Archbishop of Sebastia, who arrived from the Old City for the occasion. He was assisted by His Grace Archbishop Isidoros, Metropolitan of Nazareth and by numerous Greek, Russian and Arab priests. The ceremony was followed by a reception given in honour of the guests by the Superior of the Greek convent at Lydda.

#### NEGRO METHODIST EPISCOPAL BISHOP VISITS ISRAEL

On December 22nd, the Right Rev. Frederick D. Jordan, Bishop of the African Methodist Episcopal Church of Los Angeles, California, arrived in Israel for a week's tour. Travelling in the company of Mrs. Jordan, the Bishop visited the main cities and a number of rural settlements. He also was able to cross for two days to the Old City and Bethlehem. While in Jerusalem he paid a visit to the Ministry for Religious Affairs. In Tel Aviv, Mr. and Mrs. Jordan were the guests at a reception given in their honour by the Israel-American Friendship League at the home of Mrs. Aliza Klausner-Beer.

Bishop Jordan thought that one of Israel's greatest achievements was the successful merging of people of different complexions and various educational backgrounds.

## CHRISTMAS 1957

Christmas was celebrated this year in Israel in peace and tranquillity. Some 1,650 pilgrims, more than half of them from Nazareth, crossed to Bethlehem to take part in the ceremonies at the church of the Nativity. (63 applicants from Israel were refused entry by the Jordanians). The Israel Minister for the Interior, Mr. I. Bar-Yehuda, and the Jerusalem District Commissioner, Mr. S. B. Yeshaya, personally observed the pilgrims crossing the frontier. Foreign diplomats and members of the Consular Corps travelled to Bethlehem according to the rules and restrictions imposed by the Jordanians.

In Jerusalem, midnight masses were celebrated in all Catholic churches and chapels. The ceremony performed in the church of the Dormition was relayed by the Israel Broadcasting Service "Kol Israel". At the Y.M.C.A., a united Protestant Service was held on Christmas Eve. In other Anglican and Protestant Churches services were held the following morning.

In Haifa, Christmas trees were distributed by the Municipality to all Christian residents who applied for them. Sailors from Swedish, Danish, Norwegian, Finnish and German ships in port attended services at the Scandinavian Seamen's church.

In Nazareth some 1,120 worshippers, including pilgrims from various parts of the country and from abroad, gathered in the church of St. Joseph. Midnight masses were also celebrated at the Greek Catholic and Maronite churches.

## DEATH OF FATHER J. SONNEN C.M.

On December 25th, the Rev. Father J. Sonnen, German Lazarist, died in the Hospice of Saint Paul in the Old City of Jerusalem.

Born in Düsseldorf in 1876, Father Sonnen spent 56 years in the Holy Land, mostly in charge of the schools of the *Deutscher Verein vom Heiligen Lande*. Since 1921, he was Principal of the *Schmidt College* in Jerusalem, and only in 1950 when this school was moved to its present premises, he left for the Old City. Father Sonnen was well known and highly respected in this country.

## SCHOLARSHIP FUND FOR SWISS STUDENTS

A scholarship fund to the value of 30,000 Swiss francs has been established at the Hebrew University by Dr. Joachim Teitler, of Zurich, in the name of the Rev. Dr. Paul Vogt, in recognition of his outstanding work



in caring for refugees during the war and his services to the State of Israel and to the Jewish people.

The fund is intended mainly for non-Jewish students of Swiss nationality or resident in Switzerland, majoring in philosophy, theology or archaeology, who wish to study for one year at the Hebrew University.

Individual scholarships of 5,000 Swiss francs per annum will be awarded to candidates nominated by Dr. Vogt.

#### DEATH OF PERE MICHEL SAFATLI

On December 25th, the Rev. Père Michel de Saint-Elie (Safatli) O.C.D., died in Beirut at the age of 66. He had lived in this country from 1918 to 1936 (as parish priest in Haifa) and from 1944 to 1953 (for part of this time as Superior of the little convent of Sainte-Thérèse in Jerusalem).

Born in the Lebanon, Père Michel dearly loved his homeland and was profoundly concerned about its destiny. He also evinced great understanding for the State of Israel and followed its emergence and development with keen interest. The passing of Père Michel is sincerely regretted here by many who knew him and appreciated his clear mind and honesty of character.

#### CHRISTIAN LEADERS RECEIVED BY PRESIDENT BEN-ZVI

On December 31st, the leaders of the Christian Communities in Israel were received by President Ben-Zvi at his Residence in Jerusalem. In reply to the greetings presented to him by Mgr. Hakim on behalf of the assembled dignitaries, His Excellency conveyed his best wishes to the Christian Communities and to the pilgrims visiting the country. "May the New Year", he said, "the tenth of the State of Israel, be a year of progress, prosperity, and cooperation between all our citizens irrespective of their rite and religion, and above all, may it be a year of peace throughout the world." He concluded by quoting Isaiah 2, 4: "... and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift sword against nation, neither shall they learn war any more".

Present at the reception were: His Exc. Mgr. George Hakim, Greek Catholic Archbishop of Acre, Haifa and all Galilee; His Grace Archbishop Isidoros, Greek Orthodox Metropolitan of Nazareth; Mgr. Antonio Vergani, Representative of the Latin Patriarch in Israel; the Right Rev. Father Leo Rudloff, Abbot of the Dormition on Mount Zion; the Rev. Archimandrite Papken Abadian, Armenian Patriarchal Vicar; the Rev.

Abba Gabremariam, Superior of the Ethiopian convent of Debre Genet; the Rev. Father Jacques Raad, Superior of the Maronite convent; the Rev. Archimandrite Nicodeme, Head of the Moscow Patriarchal Mission; the Rev. Canon H.R.A. Jones, Senior Anglican clergyman in Israel; the Rev. Rafik Farah, Chairman of the Society of the Evangelical Episcopal Community in Israel; the Rev. W. Gardiner-Scott of the Church of Scotland; the Rev. Dr. Robert Lindsay, Secretary of the Baptist Convention in Israel; the Rev. Magnus Solheim, Representative of the Lutheran World Federation; Mr. L. Putnam, Secretary-General of the Y.M.C.A. in Jerusalem.

---

#### AN APPEAL BY THE ISRAEL NUMISMATIC SOCIETY

The Israel Numismatic Society is continuing with the publication of its *Corpus Nummorum Palaestinensium*. The first two volumes of the *Corpus*: "The Coins of Aelia Capitolina" and "The Coins of Caesarea Maritima", appeared in 1956 and 1957 respectively. (The first was reviewed in Christian News from Israel, Vol. VII. No. 3-4, pp. 33-40; the second is reviewed in the present issue, pp. 44-46).

The four volumes to follow will be devoted to the Jewish series:

III. "The Coins of the Hasmonean Dynasty".

IV. "The Coins of the Herodian Dynasty".

V. "The Coins of the Jewish War". (66-70 A.D.).

VI. "The Coins of the Bar-Kochba War" (132-135 A.D.).

The Israel Numismatic Society endeavours to include in its *Corpus* the greatest possible number of existing specimens of the various coins and, therefore, requests the cooperation of all collectors who have coins of these series in their possession.

The Israel Numismatic Society would be much obliged if collectors would kindly send their names and addresses to enable the Society to get in touch with them, so that coins in their possession can be included in the *Corpus*. Unless otherwise desired, such coins will be quoted under the names of the collectors. Letters should be addressed to:

The Israel Numismatic Society,  
P.O.B. 392, Tel Aviv, Israel.

## ADVENT LECTURES AT THE PONTIFICAL INSTITUTE IN JERUSALEM

*by* J. L. BENOR

Assistant Director-General, Ministry for Education and Culture

In September 1957, the Catholic religious authorities of the Jerusalem Patriarchate were approached by the Director of the Pontifical Biblical Institute, Father Robert North, S. J., to cooperate with a view to arranging a series of public lectures in December. The winter period immediately



leading up to Christmas has, under the name of Advent, always been regarded in Christian tradition as specially suited for reflection and discourse on the foundations of religious belief. In accord with the functions assigned specifically to the Jerusalem house of the Pontifical Institute, it was proposed that the lectures should be restricted chiefly to archaeological themes, thereby respecting the primacy of other Jerusalem Catholic biblical centres which have a more universal curriculum.

The response to Father North's approach was highly enthusiastic and the Catholic authorities promised their fullest collaboration. Accordingly a programme was drawn up, designed to combine a speakers' panel of a suitable variety of languages and interests, with a chairmanship reflecting the principal elements of the Community served by Catholic institutions in Israel.

Archbishop George Hakim of Galilee, as representative of the strong Arab and Greek-rite nucleus of Christian Israel, graciously consented to preside at the inauguration of the series. Representing the Latin Community, Father Leo Rudloff, Abbot of the Benedictine Monastery of the Dormition on Mount Zion, presided over another lecture. On the very eve of his departure to a new appointment, the Consul-General of France, Monsieur Marcel Laforge, gave the support of his presence to one of the



lectures; while Israel archaeological and academic circles were represented by the Secretary of the Hebrew University Arts Faculty and the Israel Exploration Society, Mr. Joseph Aviram, who took the Chair at one session. There is no doubt that the graceful participation of these four conspicuous public figures added to the prestige and success of this new venture.

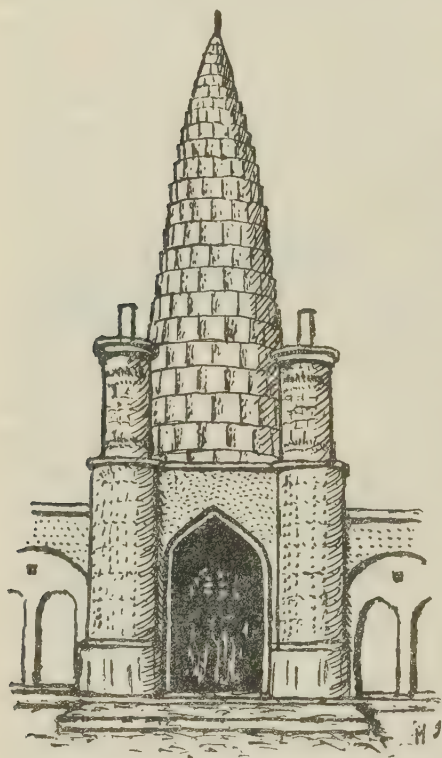
The main hall of the Pontifical Biblical Institute, near the King David Hotel in Jerusalem, was adapted to conference needs by Father H. Senes, S. J. In view of the limited seating accommodation, 150 places, the Institute felt it inadvisable to publicize the lectures to too wide a circle. Though obviously a certain popular public was primarily envisaged, the enthusiasm for archaeology among all circles of Israel society—and especially its youth—is so notorious that it was originally decided to admit only holders of invitation cards. But thanks to the courteous collaboration of its editor, Ted Lurie, "The Jerusalem Post" discreetly announced that such invitations were available to all who might care to procure them. The attendance was gratifying beyond all expectation in the number of first-class experts among the audience.

For the first lecture on December 1st, chance or Providence brought a visiting Irish scholar from Louvain, Dr. Malachi Martin, S. J., who agreed to communicate the highlights of the thesis he is just finishing under the direction of Prof. Canon Robert de Langhe on the scribal peculiarities of the Qumran Scrolls. With commendable accuracy and open sympathy, the reporter Meir Mindlin made the following comments on Father Martin's talk in "The Jerusalem Post" of December 2nd: *"Evidence of Third Scroll Scribe Found.* Dr. Martin expounded his theory that a third scribe (in addition to the two already identified) had had a hand in the writing of the Thanksgiving Hymns Scroll (*Hodayot*) . . . After sketching in the background of the study of the scribal methods by which the scrolls were written, and emphasizing the various phonetic and consonantal Hebrew scribal traditions reflected in the texts, the Rev. Dr. Martin concentrated his attention on column eleven. By an intricate and painstaking examination of the text (summarized in graphic charts and statistics) combined with the ingenuity of a detective and spiced with Irish wit, the lecturer showed that lines 22 to 26 had been written by a third scribe. From the additions, corrections and emendations in the three portions of the text, he concluded that it had apparently been written by two student scribes and their teacher, indicating the existence of a scribal school at Qumran."

On December 8th, Father Joseph Stiassny, Superior of the Ratisbonne house of the Pères de Sion in Jerusalem, gave a lecture in French which was attended by the French Consul-General and a number of representatives of religious communities of the city. "Homer or Moses" was the title of his lecture; it dealt with the controversy which, early in the Christian era, raged between Christians and Jews, on the one hand, and the Hellenistic world on the other. The Hellenes at that time were no longer

satisfied with Homer as a poet and tried to read in him a philosophy nearer their own heart. Jewish thinkers like Philo and Josephus, countered by seeking to make Moses their *Theios Aner*, reading symbols and allegories into the Law. The Christians were in a quandary, either to reject philosophy or to refute the Bible. The lecturer elaborated this controversy throughout the ages and concluded that the best solution was perhaps that of Pascal, who interpreted Bacon's aphorism "*Antiquitas saeculi, juvenus mundi*" to mean that wisdom which comes through experience is to be found among the moderns who are descendants of the ancients.

The last two lectures were given by Father North and consisted mainly of a display of photographs taken by him during exploratory tours in 1955 on the fringe of the biblical world. In the first lecture on Decem-



"Tomb of Daniel", Susa

ber 15th, introduced by Mr. Aviram, Father North gave a running commentary in Hebrew on views of Iran. The chief monuments of Judaism in Persia are the alleged tombs of Daniel (a mosque at Susa) and Esther (a synagogue in Hamadan). Though archaeologists do not seriously discuss the authenticity of these monuments, there is an undeniable interest in sounding out the origins of these "traditions". The earliest hint of a reference in Josephus as well as in other equally critical Jewish sources

would rather lead us to seek the Daniel-tomb at Ecbatana (Hamadan), and the Esther-tomb at Susa; but the erudition of a Herzfeld or the more sober researches of Isidore Lévy connect the Esther and Mordechai tombs with recent historical personages of similar names. Meanwhile other remains of Susa (where the Code of Hammurabi was found), the tombs of Cyrus at Pasargadae and Darius at Persepolis, and the Bisutun inscriptions — renowned also for the dare-devil copying by Rawlinson and initiation of modern cuneiform science—are of even greater interest for biblical and Judaistic studies, than for general cultural history.

In the concluding lecture of the series which was delivered on December 22nd in English, with Father Abbot Rudloff in the Chair, Father North showed the results of excavation at Bogazköy since the beginning of this century, and especially in the 1955 season during which, as guest of Director Kurt Bittel and the German Archaeological Institute, he supervised a minor sounding. Its chief results were the discovery of a wall and a canal from the hitherto elusive Early Hittite period (*c.* 1700 B.C.) and a small ivory mountain-god which Bittel has declared unique not only for austere Hattusa but also for our knowledge of this important cult found and attested at scattered points in Anatolia. The more extensive and important activities of the Bogazköy excavation (in 1955 and since) concern the unravelling of mingled Late Hittite (1250 B.C.) and Phrygian (900) strands on the Büyükkale acropolis-hill.

As one who attended all four lectures, the present writer has no hesitation in saying that they were an outstanding feature of the season. The pleasant and engaging personality of Father North, who was the initiator and driving force of the venture, was reflected in the atmosphere which was friendly as well as scholarly. The audience was a mixture of faiths and creeds flocking together in a spirit of cooperation in what are undoubtedly the most popular attractions for the present-day citizen of Israel—archaeology and biblical research.



FURTHER LIGHT ON BIBLICAL HAZOR

THE CITY WHICH JOSHUA DESTROYED AND  
SOLOMON REBUILT

*by* YIGAEI YADIN, M.A., PH.D.,

Lecturer in Archaeology at the Hebrew University of Jerusalem  
and Director of the James A. de Rothschild Expedition at  
Hazor\*

Clasping the Bible in one hand and a spade in the other was, during the third season, a most successful method for discovering the relics of the City of Hazor, the largest city of the Holy Land, "the head of all those Kingdoms" according to Joshua XI,10. For example, the fact that Solomon rebuilt both Hazor and Megiddo (I Kings IV, 15) was not only strikingly confirmed in this year's dig, but also enabled us to outline in advance, on the surface, the plan of Solomon's city gate, simply by copying that of the gate discovered in Megiddo some years back by an expedition of the Chicago Oriental Institute. When finally the gate at Hazor was revealed and actually turned out as expected, our labourers thought we were wizards indeed.

Five main areas were excavated in the third season: Areas A, B (also excavated during the previous seasons) and G on the Tell proper, where the Israelite cities were discovered, and F (also excavated during the second season) and H in the big lower Canaanite city lying within the rectangular enclosure (150 acres) to the north of the mound. A small trench (Area 210) dug in the centre of the lower Canaanite city, confirmed our conclusion that the whole enclosure was inhabited from c. 1700 to the end of the 13th century B.C.E.

\* The Expedition operates on behalf of the Hebrew University and is sponsored by P.I.C.A., the Anglo-Israel Exploration Society and the Government of Israel. The Director was ably assisted by I. Dunayevsky, chief architect, and by all members of the staff mentioned below. Photographs by A. Volk. The results of the first two seasons excavations at Hazor were dealt with in articles by Dr. Yadin in the June and December 1956 issues of this publication.

## AREA F (excavated under the supervision of J. Perrot)

### *Altar and Underground Tunnels*

It may be recalled that in this area, —excavated for the first time during the previous season, —a large Canaanite altar was discovered in the midst of an open courtyard surrounded by buildings in which were found ritual objects (including a basalt statue, alabaster incense burners, an offering table, etc.) and which most probably formed part of a large Canaanite temple of the Late Bronze II period. Below this stratum, we discovered in the previous season ruins of a large structure with thick walls, which had a net of underground channels built and covered with stone slabs. This building (Stratum III) belongs to the end of Middle Bronze II (c. 1600 B.C.). At the end of last year's dig we found, a few metres below this building, a tunnel hewn in the rock and leading to a chamber of which the ceiling had completely collapsed.

The unique altar, the net of channels, the large structure and the hewn tunnel, have induced us to renew excavations here this year.

### *An Unexpected "Treasure"*

While searching for the remains of the large structure mentioned above, we came across a cave hewn in the rock outside the north-east corner of the building and accessible through a small vertical shaft, the opening of which was blocked by two stone slabs some 1.5 metres long. This cave, used as a burial place during L.B. II, was littered with an abundance of pottery (some 500 vessels) which complemented the "repertoire" of pottery of that period found elsewhere in Hazor. Amongst these, the following are worthy of special mention: a large group of beautiful Mycenaean pots (type III B of the end of the L.B. period), more than ten "Bilbils" from Cyprus, two ribbed pots (of the Cypriote Bucchero-ware type) of which only very few specimens have to date been found outside Cyprus, and a number of local articles, mainly bowls, lamps and jars. The bones of skeletons found had been piled up and thrown towards the back of the cave which fact, as well as the large amount of pottery, testifies that the grave must have been in use for a long period and seems to have been cleared from time to time as the need arose.

### *The Mysterious Tunnels*

Our main efforts in Area F were devoted to the rock-hewn tunnel (Stratum IV) of M.B. II. This season's excavations made it clear that the tunnel and its chamber were actually part of a ramified net of under-

ground tunnels. These tunnels must have been already known to the inhabitants of the "large structure", who used them as reservoirs and outlets for the built canals, and also to the residents of the L.B. period who looted whatever was still available. In many places we found the ramification entrances blocked off by rubble stone walls and we could not always determine the exact date of those blocks. Except for the chamber discovered last season, we did not succeed this year, for technical reasons, to come to the end of the tunnels. But it can be assumed that they too, in their early stage, led to chambers which must have served as burial places for the aristocracy. This assumption was unexpectedly confirmed when, at the end of the season, we cleared the debris covering the large vertical shaft (approx. 8 x 8 metres) hewn near the first tunnel. At its bottom, on the west, we discovered three rock-hewn caves, of which the largest was 3 metres in height and width and 17 metres in length. These caves, accessible through the deep shaft, were certainly meant for burial, but it is doubtful whether their hewers managed to use them for that purpose or any other. They were found completely empty (except for a few pots and jugs most probably left there by the labourers) while the most southern cave in that group was abandoned before its completion. However, this set of tunnels, shafts and caves, has no parallel so far in this country and it testifies to the high technical skill and engineering ability of the M.B. period at Hazor. Since in Area D (excavated during the first season) the earliest remains of M.B. II were likewise found in burial caves hewn in the rock, on top of which were clear ruins of settlement of the same period, —though a little later,—one can assume that before the city was built in the large enclosure, this area, especially its eastern rock side, served as a burial ground for the inhabitants of the acropolis on the Tell. Later, when the area began to be inhabited, the burial places—as yet undiscovered—must have been shifted outside the Tell and the enclosure.

AREA H (excavated under the supervision of Miss C. Epstein)

*A Chance Find which Turned out to be the Prize-Find of the Season*

Our prize-find in the lower Canaanite city was undoubtedly the temple discovered by chance at the most northern tip of the enclosure. This temple is unique in the country and most interesting on account of its plan, its building system and the contents found in it. The plan is rather simple, consisting of three chambers built in succession from south to north: a porch, a main hall and a holy of holies. The building is 25 metres long and 17 metres wide. A large opening leads from the porch—which is





1. The holy furniture of the Orthostat Temple (14th, 13th cent. B.C.) Area H.



2. A cylinder-seal in impression from the Temple. Note the sun-disk above the deity and compare with the emblem upon the altar (Fig. 1)



3. A terra-cotta figurine of a stylized horse. Area A, Israelite (10th, 9th cent. B.C.) Note the emblem on the forehead, and compare with Fig. 1.

1. A basalt statue of a deity. The Orthostat Temple. (14th, 13th cent. B.C.) Area A.



3. A basalt ritual bowl. The Orthostat Temple.



2. A bronze figurine of a bull. The Orthostat Temple.





1. *The Israelite citadel of Area B. The walls and the surrounding public buildings.  
(9th, 8th cent. B.C.)*



2. *Area A. Solomon's city-gate and its casemate city-wall; The pillared building of  
Ahab's times.*





1. A blocked gate in the Israelite city-wall. Area G. (8th cent. B.C.)



2. A rampart and a fosse; Area G Middle Bronze II. (18th, 17th cent. B.C.)

somewhat narrower than the rest of the building—to the main hall, and a similar opening on the same axis in the centre of the building, leads from there to the holy of holies. In the porch, on either side of the opening leading to the main hall, we found two round pillar-bases made of basalt. The technique used for building this temple is unique in the country. The lower part of the walls of the porch and holy of holies, is lined with beautifully dressed basalt slabs (orthostats) up to 1.70 metres long, an average of 60 centimetres high and varying in width from 20 to 40 centimetres. The narrow top edge of each orthostat had well drilled round holes 4 cms. in diameter; in most cases there were two holes, one at each end of the slab. The row of orthostats was lying on a ledge of rubble stones that formed the lowest part of the wall of the building, up to 2 metres wide. With this building system, which is typical of Hittite Anatolia and northern Syria, the round drilled holes served as sockets for vertical pegs binding the horizontal wooden beams intended to strengthen the brick or mud wall built above the stone foundation.

### *The Holy of Holies and the Cult Furniture of the Temple*

This year, apart from the outline of the porch and the hall, we only succeeded to clear the holy of holies, which contained a wealth of ritual vessels, especially near the square niche at the narrow northern wall of the building (Pl. I/1). Since the building was destroyed by fire—as is testified by the charred beams found on the floor—it must have collapsed quickly and thus buried most of the implements. Amongst these, which constitute the most complete set of ritual implements and furniture as yet found in this country, the following are noteworthy:

1) An incense altar made of basalt about 50 centimetres square and 1.40 metres high. On the top of the front side there is a relief of a disc in a square frame with a four-rayed star in the centre, i.e. the emblem of the sun-god in the Canaanite pantheon. Below this are chiselled two elongated depressions which give the front of the altar the appearance of columns in relief. At the back the surface is similarly dressed except that the dented square frame has no relief. The other two sides of the altar each have a long upright depression, corresponding to the style described above (Pl. I/1).

2) Near the altar we found a large basalt basin, some 80 centimetres in diameter (Pl. I/1).

3) South of the altar and the basin, in the centre of the holy of holies, we found *in situ* and at some distance from each other, two large earthen-

ware pots and, near them, a large number of dipping juglets. These pots no doubt served as containers for oil, wine or some other liquid connected with the temple rituals (Pl. I/1).

4) Between the containers and the altar we found two basalt slabs, both of which had a rectangular depression at the corner. These slabs must also have served as some kind of libation tables for the liquids mentioned above (Pl. I/1).

5) Near the southern container a carrinated basalt bowl was found—50 centimetres in diameter and 40 centimetres high, its upper part decorated with a fine running spiral design in relief (Pl. II/3).

6) In the south-east corner we found an offering table with several rectangular depressions and one small round indent at each of the four corners.

7) Inside the entrance to the holy of holies, to the left, there was a small basalt statue of a man sitting on a chair and holding a goblet in his right hand. The head, broken off, was found close by. The shape of the chair and its workmanship are identical with the similar statue found (headless) in Area F during the second season (Pl. II/1).

8) Four bronze figurines: the first that of a male deity with outstretched arms and wearing a conical helmet. This figurine must have been stuck in a wooden or other base, as is visible from its pointed bottom. The second is that of a bull, made of wrought bronze; here again the four legs must have been stuck in a base of some sort (Pl. II/2). The other two figurines are of female deities, the face features of which were barely indicated by shallow incisions into the thin metal foil from which they were made.

9) A sizeable group of cylinder seals and faience beads scattered on the western part of the floor of the holy of holies. One of the seals, made of haematite, bears a complicated engraving superbly executed: in the centre a deity sitting on a chair under a winged sun-god disc and, in front of it, a king offering gifts followed by a line of gift-bearers. This cylinder seal is one of the finest examples known of the Syro-Mitannian type (I/2).

10) A large amount of pottery, including ritual vessels, most of which were scattered on the floor but some were found on the stone bench which ran along part of the walls of the holy of holies.

11) A large scarab seal, naming Amenophis III, identical in measurements and workmanship with the two scarabs found in the temple at Lachish (13th century) and with a scarab of the same period found in a temple in Beisan.



As is indicated by the pottery, the finds of this temple belong mostly to the last Canaanite settlement at the end of the L.B. period, although it is possible that it was founded in the 14th century, according to the scarab. Since we have not yet concluded the excavation of the main hall and the porch, it remains to be clarified next year whether the temple shows signs of several building phases.

### *Alalakh and the Temple of Solomon*

This temple sheds important light on a number of problems, and it is interesting to note that in the character of its ritual vessels and particularly in the use of the orthostats, it is almost identical with a temple (less well preserved) discovered by Sir Leonard Woolley in Tell Atchana (Alalakh) which belongs to practically the same period, i.e. the 13th century. We have here clear proof of a direct or indirect affinity between the Canaanite culture of Hazor and that of northern Syria and Anatolia. Even the temple plan is interesting, since it represents a sort of prototype of Solomon's temple, built several hundred years later. Until now, the only example known of a temple resembling the Solomonic one was the temple of Tell-Tayanath in Syria (9th century).

Next season it is intended to excavate the porch and the hall which will assuredly add to our knowledge of this unique temple.

### *The Tell—The Israelite Cities*

The finds in the lower Canaanite city, interesting as they may be, cannot compare with those on the mound proper, so intimately related to the biblical data. Here we discovered the cities of the times of the kings of Israel: Solomon, Ahab, Jeroboam and Pekah; the building of the first and the destruction of the last are recorded in the Bible.

AREA B (excavated under the supervision of Mrs. R. Amiran).

### *Four Citadels Built One on Top of the Other*

In this area, which is situated on the western side of the Tell, several citadels were discovered in the two previous seasons, the latest citadel belonging to the Hellenistic period and the earliest dating back to the Israelite. During 1955 and 1956, we cleared the later citadels—the Hellenistic, Persian and Assyrian (Strata I, II, III)—and also the remnants of the Israelite citadel, the building of which we attributed to the times of Ahab (Stratum VIII) and its destruction to the times of Pekah (Stratum VI) (Pl. III/1).

Owing to the thickness of its wall and sturdy construction, the Israelite citadel continued to exist a long time without accumulation of layers resulting from floor raising, so the only way to solve the problem of its original date was to excavate a wide area on three sides (north, east and south) with a view to uncovering the adjoining buildings destroyed and rebuilt more frequently.

The results of these digs were most important, although less spectacular than those of the other areas. It is possible for us now to relate the history of the citadel from its period of construction (Ahab; Stratum VIII; 9th century) up to its destruction in 732 B.C. (Stratum V) by Tiglath Pileser III.

In the areas adjoining the citadel, we found several public buildings (such as services, storehouses, towers, etc.), mainly in connection with the citadel, as well as living-quarters for the officers and their families. Among the finds from this area there are a large number of cosmetic palettes, an incense-ladle made of black stone, and two short inscriptions one of which (Stratum V) was incised on the exterior of a deep bowl; its only clearly readable word is Qdš, which can be interpreted as Qodesh = holy, or Qedesh, the name of the neighbouring city.

To understand the complicated problem of walls in this area, we had at first to overcome many difficulties, and only at the end of the season did we reach a solution. We found out that the builders of the citadel in Stratum VIII (Ahab) used the casemate wall of Strata X-IX (Solomon, see Area A below)—remnants of which were discovered both north and south of the citadel—and did not build a new one of their own. On the western part of the Tell, they built their citadel on top of the casemate wall without any further addition, owing to its steepness. The western wall of the citadel, therefore, served simultaneously as the city wall in this place. But owing to the serious Assyrian menace during the second half of the 8th century, the inhabitants of Stratum V did not find these precautions sufficient and built their own wall surrounding the whole citadel.

Thus the clearing of the casemate wall in Area B completes our information on the Solomonic fortifications also on the western side of the Tell.

AREA G (excavated under the supervision of Mrs. T. Dothan).

Area G, first excavated this season, is on the eastern slope; the main discoveries in this area were the Israelite fortifications. It emerged that the whole terrace was surrounded by a double wall (sometimes reminiscent

of a casemate wall) with two large towers flanking the eastern and western sides of the northern wall respectively. At a certain phase, a brick tower was built on top of the western tower base, and its north-west and north-east corners were rounded off. Eastward and close to the brick tower, there was a small gate within the wall, built of large ashlar stones. It is noteworthy that during the last phase of the fortification's existence (General Stratum V), the inhabitants of Hazor blocked this gate hurriedly. The blocking itself is made of bricks, but its exterior to the north, facing the enemy, was covered with a thin layer of rubble stones, clearly to camouflage the previous existence of the gate (Pl. IV/1). On the eastern part of the northern wall we found a well-preserved basalt sewage outlet.

In the centre of the terrace a huge rectangular silo was discovered, built to a depth of about 5 metres, the walls of which were lined with rubble stones. This silo was not wholly cleared by us, but the part excavated was covered with a thick layer of fine ashes, indicating the heavy fire which must have burnt the grain contents. The silo might also explain the location of the small gate found nearby, facing the vast fields north of the Tell. This gate was perhaps intended to facilitate bringing in the wheat from the fields. Just before the siege it could no longer serve that purpose and became a point of weakness for the defence, so it was blocked.

The excavations here spread out west of the terrace along the slope between it and the upper area of the Tell. Here, once the large stone debris had been cleared as well as some late structures of the Persian period, a large city wall was revealed running from north to south across the slope and part of which was also discovered on the west side of the Tell. The wall here was preserved to a height of 6 metres. In order to establish its date and its connection with the terrace wall, we deepened the dig on the Tell west of the wall. This not only supplied us with the exact date of the wall, i.e. Stratum VIII (Ahab), but also revealed a residence close by, which continued to exist in various ways from Stratum VIII until the fall of the city in Stratum V. The residence consisted of two storeys and the ashlar staircase leading to the second storey was well preserved.

One of the most interesting finds concerning the Canaanite fortifications was an enormous stone glacis surrounding the eastern terrace; it was discovered under the Israelite wall while we were cleaning the north and east slopes of the terrace. At its bottom was a deep, narrow moat of which the western wall was the wall of the glacis and the eastern wall was also made of stone (Pl. IV/2). Pottery found in the moat and trial



trenches near the glacis within the terrace, proved that this glacis was built during M.B. II and, after the moat had been filled in with earth, the upper part was still being used during the Israelite period when the Israelite walls mentioned above were built on top of it. It is interesting to note the surprising resemblance between this wall-glacis and the famous wall of the same period in Jericho.

AREA A (excavated under the supervision of Dr. Y. Aharoni).

During the 1957 season, work in Area A was concentrated around three points:

*A Large Residential Building Destroyed by an Earthquake*

An elaborate residence, south of the pillared building of Ahab's period, which was built in Stratum VI and later destroyed by an earthquake, was rebuilt in Stratum V. Signs of the earthquake were clearly evident; large parts of the plaster ceiling were scattered all over the rooms and remains of the pillars were found tilted. There was no evidence of man-made destruction or fire. The plan of the building is most interesting and one of the finest examples of a well-to-do residence of the Israelite period ever discovered in the north of the country. The general plan is a square 15 x 15 metres consisting of a large court at the south-east corner, while the west and north sides are flanked by rows of rooms. Part of the court was covered, as is evident from the pillars of well dressed stone which were found *in situ*. Here we also found household pottery—some beautiful—as well as other items, amongst them a cosmetic jar with engraved decorations.

*B. An Ideal Case of Stratification*

Most of the work in Area A was centred around the two northern halls of the pillared store-house of Stratum VIII (Ahab). We had already noticed during the previous season rectangular depressions in the floors of those halls and assumed, therefore, that the paving—built on ruins of earlier strata—had sunk in at places which corresponded to the space between the walls of the previous stratum. And, indeed, when the floors were removed, structures of Stratum IX appeared of a lay-out similar to the sunken rectangles. In this stratum, two building phases were uncovered, the upper one being most probably the restoration of the structures which had been destroyed (Ben Hadad?). Between the structures of Stratum IX and the casemate wall, we uncovered the pavement of a

street also belonging to that stratum, and this confirmed our assumption that the wall continued to exist even through Stratum IX. The interesting finds of this stratum include a terracotta statuette of a stylised head of a horse with a sun-disc-and-cross-impression on its forehead (Pl. I/3). Below Stratum IX, structures were found of Stratum X, again in two phases, belonging to Solomon's time. Between the structures and the casemate wall, once more the pavement of a street was discovered. The interest in deepening the dig here lies in the fact that the next stratum, XI, seems to belong to L.B. II (13th century), as is evident from the pottery. The full significance of this fact in connection with the fall of Canaanite Hazor in Joshua's time and its relation to the story as told in the Book of Judges (Deborah's time), will only be known next season when we reach that stratum also in Area B. But even now, one can say that there is a clear gap between the Canaanite era with its L.B. II pottery and the restoration of the town by Solomon. Only a small quantity of Iron I pottery was found which would indicate merely a temporary settlement.

### *C. Solomon's City Gate and Megiddo*

The outstanding find in Area A and in fact in the whole Israelite city, was no doubt the gate of Stratum X, belonging to the Solomonic casemate city wall (Pl. III/2). This gate, discovered in the northern part of the dig, consists of six chambers, three on either side, with square towers on the external walls. Its plan and measurements (some 20 metres in length) are completely identical with the Solomonic gate found in Megiddo (Stratum IV B). This fact not only confirms quite clearly the biblical narrative (I Kings, IX, 15) that Megiddo and Hazor were both rebuilt by Solomon, but even indicates that both gates were built by the same royal architect. Thus comes to an end also the controversy about the date of the Megiddo gate which, in the opinion of some scholars, was later than Solomon.

\* \* \*

The Solomonic city gate, the fortification from the times of the patriarchs and the Kings of Israel, the M.B. hewn catacombs and tunnels and, last but not least, the temple with the "Hittite-style" orthostats, are all finds which are extremely important to the understanding of the history and culture of the northern part of Israel. But there are still further unsolved problems, the solution of which is buried within the ruins of this vast mound. It is hoped that the next season, the fourth, will solve some of them.

## THE CHURCH OF SCOTLAND HOSPITAL IN TIBERIAS

by DR. BERNARD WALKER

Medical Superintendent

Down by the very shores of the Lake of Galilee, where the waves lap against the sea wall and its two towers, there stand a hospital and a small church. How long have they been there? Who built them? What is being done there?

As a result of various spiritual movements and a religious awakening over a century ago, the Church of Scotland became deeply interested in

the land of Israel. In view of the impending ingathering of the dispersed tribes, as foretold in the Scriptures, and the intention to cast in its lot with the people through whom had come the Old Testament, and the desire to establish work in the place made sacred by the Life and Work and Teachings of Jesus Christ, there was sent out in 1839 a small but important delega-



tion to prospect. For over forty years its recommendations remained in the Church's wilderness. Then the late Dr. David Torrance was sent out together with a minister of the Church in 1884 and, having with difficulty obtained land, he laid the foundation stone of the present hospital buildings in 1891. Through years of hardship and ease, sorrow and joy, ebb and flow, years of toil and faith, of encouragement as well as discouragement, and even misunderstandings and distrust, the hospital steadily progressed for more than half a century under the superintendency of father and then son Torrance, a name which has become known throughout



Christendom and is remembered to this day both here and abroad. Then there was a general hospital, which became famous for its devoted service during the great cholera epidemic and later for its surgical work. In the course of time, a small but active maternity hospital was added.

This article, however, is concerned with the present day set-up since the establishment of the State of Israel, when the hospital became integrated with the health services of the country in much the same way as the Jewish Hospital in London and all other hospitals throughout Britain have become part of the national health services, each retaining its particular characteristics. We are now the accredited specialist hospital for maternity and gynaecology in Eastern Galilee.

The Church of Scotland supplies the buildings—which are substantial, thick-walled and relatively cool in summer—with all the equipment and as much trained staff as possible. The Church provides the Medical Superintendent, Matron, an Assistant Medical Officer, a fully qualified Works Engineer and nine Sisters, six of whom have midwifery diplomas in addition to their full nursing degrees. In recent years the Churches of Holland, which suffered greatly at the hands of the Nazis, have joined in with us. The Ministry for Health provides a specialist, one Assistant Medical Officer and a visiting Paediatrician, and, in collaboration with the Kupat Holim it pays a per capita daily rate. With this rate, so small compared with those customary in other hospitals, the proverbial Scottish economy compels us to make a little go a very long way: in fact it goes far enough to balance the budget.

The hospital has 30 maternity beds plus 4 beds in the Labour Wards and 16 in the Gynaecological Department. The nursery and premature units, equipped with incubators etc., have 36 cots, but facilities have, on occasion, been stretched to take up to 45 babies. The daily average number of deliveries over the past eight years has been just over 4. Since January 1950 the “internal Aliyah” has exceeded 12,500 babies! The smallest premature babies in the hospitals, of six-and-a-half months’ gestation, were born within a few days of each other and weighed 1.100 grammes and 1.200 grammes respectively. The one came from a settlement in the north, while the other came from the south. Our largest baby was the son of one of our Jewish midwives and weighed over 5½ kilos at birth. Our neonatal death rate compares favourably with the best in Britain and the United States, while our maternal mortality rate is far lower than that in Britain. The equipment throughout is modern and sufficient to cope with any emergency at any time of the day and night, whether it be a Caesarean

section, a haemorrhage, an eclampsia or any other complication. The annual average of major and minor operations extending over the whole field of midwifery and gynaecology is 612.

The first blood bank in Tiberias was developed in this hospital. We have our own pharmacy, a small laboratory, an X-Ray department and an operating theatre. All our hospital linen is laundered, dried and ironed in our own modern steam-laundry on the premises. The kitchen is *kasher* throughout and is fully equipped with adequate refrigeration, modern cooking ranges and a deep-fat fryer, mixers, a potato-peeling machine, etc. Meals for patients and staff are identical, except that the patients receive in addition chicken and other specialities, and on Shabbath evenings the traditional glass of wine. On Shabbath and holidays and generally when the Kupat Holim clinics are closed, we attend to minor accidents outside our usual work.

The average number of our staff is 65. Besides Christian staff from Scotland and Holland, —of whom several have been in Nazi and Japanese concentration camps and others have been closely associated, in a unique way, with Jews in the Galuth,—there are several Christians from Nazareth and other parts of Israel, but the majority of the staff is Jewish.

The overwhelming majority of the senior staff lives on the compound or within easy reach of the hospital. Shortly before the Sinai campaign, when tension was rising, the hospital offered its services for any eventuality. With the help of the Ministry for Health we set up a surgical department of 20 beds, having made available competent staff, equipment and accommodation. The extraordinary advantage of being able to mobilize adequate staff within five minutes of an alarm was fully appreciated as a thing of paramount importance. At the same time, arrangements were made for the maternity and gynaecological work to go on normally and unimpeded.

Until 1955, when a small maternity hospital was established in Safad, we served the whole district from Dan and Metulla in the far north, to Misgav-Am, Manara, Safad, Lavee and Sejera on the west, Gesher in the south and Tel-Katzir, Ein Gev, Kfar Hanassi, Kfar Szold and Amir on the east. Within this boundary are also included Tiberias, Kinereth, Dagan, Afikim, Ashdot Ya'akov and Amiad.

The question of Hebrew has been tackled seriously by the vast majority of our staff from Scotland and Holland. In addition to periodic classes in off-duty hours, five of our present staff are at this moment in Ulpan "Akiva" or have studied there for a period of one to four-and-a-half

months. Between us we can manage most of the languages of Europe as well as Hebrew, Arabic and Bengali.

Members of our staff take part, along with other medical organizations in Tiberias, in the work of ante-natal clinics. The closest professional relationships exist between the hospital and our medical colleagues at the Government Hospital Poriya and Kupat Holim, and those working in the moshavim and kibbutzim all round the Lake. Our qualified Sisters are duly registered here as are our doctors, who are also members of the Israel Medical Association.

While the vast majority of patients are Jews, we also have the few Arab Beduin women from Wadi Hamam and Tuba and occasionally from further afield, though it is practically impossible for other Arabs to come to Tiberias because of the "pass" system. Occasionally and for special reasons, we have patients from Tel Aviv, Haifa and even Jerusalem, just as for another special reason we have, from time to time, Yemenite Jews from outside our district.

In spite of real difficulties, especially during the great heat of summer when several of us are on leave and, as often as not, one or two are ill, whenever the work reaches a busy peak and the demands of the nursery and premature units are extra heavy, the devotion of the staff does not fail.

Throughout the past ten years, we have been greatly encouraged by the appreciation and help given by the Ministry for Health and especially by the Director-General and his staff in Jerusalem, as well as officials in Tiberias and elsewhere. Indeed, our Sisters and doctors are often at a loss to know which individuals and kibbutzim to visit, because of the number of invitations received. In turn, we have great pleasure in showing visitors over the hospital, which is open to all at visiting hours and otherwise by arrangement.

One of Scotland's greatest exports has been its doctors, and the Church, far from lagging behind, has in many ways been a pioneer in this respect. We seek to live and to give our very best in service, in accordance with the Teaching and Grace given us by Christ. We hope to continue for many years this work for which much has been given and to which the lives of many doctors and nurses have been devoted.

A little over two centuries ago, the Church of Scotland went through the fires of persecution for its faith, and perhaps as a result of those dark times there runs to this day through the life of the country a deep and powerful religious current. The primary basis of our work here is neither



political nor racial nor philanthropic but religious. As the movements of the waters of the Lake of Galilee are at times imperceptible, yet they flow steadily and continuously towards the Jordan Valley to nourish and to give life, so the vital purpose of this hospital is to move steadily towards a clearing of misunderstandings that have arisen through bitter experience and even strife, between Christian and Jew, towards removing the barrier that separates those who believe in the pure and holy scriptures of the Old Testament from those who also believe in the pure and holy scriptures of the New Testament. "My house", proclaimed the prophet Isaiah, "shall be called the house of prayer for all nations". "The Light that shines from Zion is to lighten the Gentiles and to be the glory of my people Israel".

## JEWISH, CHRISTIAN AND MOSLEM STUDENTS AT THE ALBERT EINSTEIN SCHOOL IN BEN SHEMEN

An Experiment in Education

by DINA MONET

Arab children are now studying with Jewish boys and girls at the Einstein School in Ben Shemen's Children's Village, one of the finest educational institutions in Israel. Fostered by "Children to Palestine", the organization of Christians and Jews which was instrumental in saving so many children from Nazi Germany and helping them to find new homes in Palestine, this experiment is expected to create good inter-group relations, at least on the classroom level.

"After spending a year together, the children now squabble, punch each other and call one another names, as is natural for youngsters to do", Dr. Jakobson, Director of the School, said. "They no longer fear that such behaviour implies that a Jew and an Arab are fighting and insulting each other. This is a great improvement over the strained, formal relationship that existed at the beginning of the year. Of course, there will always be awkward moments, things thought about but not spoken about, but there is now less tension among the children, and they accept each other's presence as a matter of course".

At first, the Arab boys had been excessively quiet and stiffly on their

guard. With "closed" faces they watched, but never asked questions in the classroom. They were also very diffident. Since they are day-students and have to travel some distance, all the Arab children have bicycles, while the Jewish children do not, as most of them are boarders. So the Jewish pupils would often ask their Arab classmates to lend them their bikes and they were, at first, never refused. Now, the Arab boys do or do not lend them, as they choose, and have come to realize that this has in no way changed the Jewish children's attitude towards them. They were encouraged to do so by tactful hints from Dr. Jakobson and their other teachers who felt it was essential for the Arab children to rid themselves of their minority complex and stand up for their rights. As Dr. Jakobson put it: "If, in Israel, Arab children feel they are free and equal, then our experiment has succeeded. Our goal, our hope is that, although they remain of a different religion and perhaps even of a different nationality, they may become loyal Israel citizens. The distinction between nationality and citizenship is fine-drawn. In the United States it does not exist, but in this ancient land, where people have a strong sense of ethnic identity, it will persist for some time." In Israel it would seem that even what happens between two teen-agers and a bike is replete with far-reaching implications. The Arab boys now take an active part in the classroom, express themselves more freely and are eager to participate in some of the extra-curricular activities which take place in Ben Shemen in the evening.

This remarkable development has taken place in what has, perhaps, been the most critical year in Jewish-Arab relations. During and after the Sinai campaign, the youngsters, both Jewish and Arab, were most careful to avoid any incident, and kept such a grip on themselves that none occurred. When the Sinai campaign was launched, Ben Shemen's educators were worried about a meeting the Jewish children had called on their own initiative to decide what attitude they should adopt towards the Arab children in this crisis. In view of Ben Shemen's tradition of democratic debate and self-government, the meeting could not very well be forbidden. However, the teachers were relieved by and justifiably proud of the maturity the children displayed in the course of their debate. Some speakers insisted that, since the Arab pupils were Israel citizens, they should be made to state where they stood on this issue. But the overwhelming majority took the opposite view and said that Arabs could not be blamed for feeling kinship with other Arabs and that they should not be forced to take sides. Only by such an attitude could one hope that they would eventually identify themselves with Israel. For the time being, all

that one could ask was that they take no action against the interests of Israel, but their feelings were their own and no one had the right to force them to reveal them. It would be best, the youngsters decided, to carry on as if nothing had happened, and never to ask the Arab children what they thought about current events.

The whole system of education in Ben Shemen is dedicated to this spirit of respect which goes beyond tolerance. In the preface to a book by Dr. Lehmann, who has directed the Village from its creation, he wrote, defining Ben Shemen's ideals, "... the education system opposed the form of patriotism which cannot be harmonised with the idea of brotherly co-operation between all nations... Besides being members of our own race, we are part of humanity, for whose welfare we are responsible no less than for that of our own people."

At every step, this spirit has guided the development of the School. Back in Germany, Dr. Lehmann followed with keen interest all that the late Albert Einstein said or wrote about the role of religion in modern life. "Science without religion is lame, religion without science is blind", Professor Einstein once wrote, and these words are inscribed in Ben Shemen's small museum and library, where the microscope and instruments, which he sent as a present to the School shortly before his death, are on display.

Professor Einstein was interested in the development of Jewish settlement in Palestine, in the problems of educating its children and in the fostering of Jewish-Arab cooperation. These ideas were shared by Dr. Lehmann, and that was how their acquaintance started—30 years ago in Berlin. The initial funds for Ben Shemen were donated by German Jews, and Einstein, who acted as adviser for the project, helped to raise the necessary sums. His wife, Mrs. Else Einstein, was Chairman of the Board from its inception.

At the time of the Nazi terror, "Children to Palestine" became interested in the Farm and School Village where Jewish children could be rehabilitated and get a good start in life, and has continued to follow its development. During the Israel-Arab war, the Village was isolated in an Arab locality and the children were evacuated. By the time they and their teachers returned, the Village was in a state of disrepair. "Children to Palestine" decided to help the Village by building the secondary school which, later, became the "Albert and Else Einstein School and Community Centre", the only institution in Israel which Einstein consented to be named after him.

Later, "Children to Palestine" inquired about the possibilities of having



Arab children study there. Dr. Lehmann was all for it, and so were most of the teachers, although many feared that in the present tense climate this would create severe conflicts for the Arab children themselves and that, should the experiment fail, it would be worse than if it had not taken place. However, Dr. Lehmann thought it should be attempted, and his opinion prevailed.

Through the teacher of the Arab Primary School, contact was discreetly established with those Arab families whose children were of an age to attend secondary school. The parents visited the School, liked it, but requested that no publicity be given to the fact that they were sending their children to a Jewish school. No particulars are given about the children, except that they are the sons of farmers and workers, some of them Christians, and some Moslems. They wish to become agronomists, and the Einstein School, with its beautifully equipped laboratories and its programme of study which includes 4 hours daily of practical farm work on the Ben Shemen grounds, is ideally suited as preparation for this career. Some of the Arab children had difficulties with Hebrew, so a special course was provided for them. They are also less well trained in the sciences than the children who attended Hebrew primary schools. But, with a single exception, they seem to be catching up nicely, and it is hoped that all their academic difficulties will be over soon.

Dr. Jakobson gave examples of daily occurrences which showed that the experiment might succeed, and also of the difficulties that are constantly impeding it. He is loved by the children, and when they come back from holiday he always asks, as he greets them, what they saw, what they did, and whether they visited relatives, to make them feel the School is interested in their home life. When an Arab boy asked for 3 days' leave for Christmas, this was granted, but when he came back, Dr. Jakobson only said: "Did you have a good time?" and the boy only replied: "Wonderful, thank you". Arab Christians cross into Jordan for Christmas where they meet many of their relatives and Dr. Jakobson did not want the boy to think that he was trying to draw any information out of him, so he refrained from showing him the friendly interest he manifests to all the pupils.

When the Israel forces withdrew from Gaza, an Israel soldier who had been a Ben Shemen pupil, was killed in the ensuing riot. The boy was an orphan, and his brother and sister were also pupils at Ben Shemen so, whenever he had leave, that was where he came as to his home, and that was where the memorial service was held for him. The Arab children met

among themselves and, as a result, all attended the service, but without any one of them expressing anything.

On the first day that the School opened, the children chose to sit Jews with Jews and Arabs with Arabs, only one Arab boy was left alone and sat next to a Jewish boy. These two have become inseparable; sharing the same bench has brought about a real companionship between them and, observing this, Dr. Jakobson thinks it might be a good idea next year to devise some unobtrusive scheme which will make for more such "bench-mates".

Assessing the experiment, Dr. Jakobson concluded that it looked promising in spite of the difficulties involved, but that it was too early to pronounce any definite judgement. "If these youngsters continue to see each other after they leave school, then we have achieved something", he said, "but the outcome does not rest in our hands entirely. It depends on what happens in the Arab countries, and in Israel, and between them. It also depends on what happens in the world, which affects them and affects us, and which will make for peace or continued strife".



## REVIEWS OF BOOKS

MEGILAT HAHODAYOT (The Thanksgiving Scroll). A Scroll From the Wilderness of Judaea. Text, Introduction, Commentary, and Glossary by JACOB LICHT, Bialik Foundation, Jerusalem, 1957.

The Dead Sea Scroll published here with introduction, commentary and glossary is one of the most interesting of those found in the Qumran Caves. It is a collection of thanksgiving hymns of the Sect in which their author expresses thanks to his God for the grace He has granted him. We thus have before us new religious poems of a very special kind from the Second Commonwealth period.

You will find hardly any of the anonymous author's biographical details here, and it is only clear that he was one of the leaders of the Sect and that he was persecuted by its enemies together with his fellow sectarians. The late Prof. Sukenik contended that the author of the Thanksgiving Scroll was the Teacher of Righteousness, the founder of the Sect, and Dr. Licht, who discusses the question in his introduction, says *non liquet*. (In the opinion of the present writer the identification is not probable). This alone should suffice to show that for the author the biographical details have only spiritual

significance, since the Hymns are above all theological poems and the experiences described in them serve as an example of God's miraculous grace to His elect.

This Scroll is the most "Christian", or more precisely, the most "Paulinian" of the Sect's documents so far known to us, and it thus is of particular importance in the study of the Jewish origins of Christianity. The Judaeen Desert Sect believed in predestination, i.e. that God had already determined the fate of His creatures before the Creation, and that this decision divided the world and human beings into two hostile camps, into Sons of Light and Sons of Darkness. (Josephus Flavius emphasizes the doctrine of predestination in connection with the Essenes, but only hints at the dualistic approach).

This duality was to have ceased in the War of the Sons of Light Against the Sons of Darkness, in which the latter were to be destroyed forever. These doctrines appear in the Thanksgiving Hymns from the point of view of one of the "elect", and therefore we find emphasis put on the election of the chosen by the sole grace of God. In this respect the Hymns are theocentric, i.e. there is no room for the individual's will alongside that of



God, the individual has no rights, and only God is right. Furthermore, (and this is peculiar to the present Scroll), the Hymns' author believes that man is by nature a foul, contemptible creature sunk in sin, from which he can be raised only by the sovereign, unconditional grace of God.

There is a whole long series of recurrent images of man's corruption and degradation, and the word "flesh" appears here in its full Paulinian meaning. In opposition to this foul state, the Hymnist sets up God's gift of grace to His elect, by which He grants him glory equal to that of the angels. This paradox—that the chosen one is by nature a powerless and sinful creature, but can through his election by God's grace partake of heavenly glory—is the pole around which the book's other motifs cluster.

Perhaps the way in which I have presented these ideas here will make them seem rather banal to many readers, but it must be remembered that at the time the Scroll was written there was no Christianity in the world, and these ideas had not yet served as subjects for innumerable edifying sermons, which really made them banal. In the Thanksgiving Hymns these doctrines appear in all their pristine freshness, in all the elemental force of an intransigent world view. Moreover, the author is a man who has lived through the election by divine grace as a great personal experience; he himself has known the foul state of sin, and also the miraculous state of grace.

The author chose the appropriate

form of the hymn of praise for his half-personal, half-objectively theological poems. It would appear that the editor, who understands very well the special character of these poems, does not especially care for them, but literary evaluation is a matter of taste. It seems to me that lovers of modern poetry are more likely to value the verse style of the Hymns than are admirers of classical poetry, who would feel lost in it. The poet expresses his feelings and ideas in a style which is a synthesis of reflection and powerful emotional outbursts, in a veiled idiom full of hints and allusions. He loves dissonances, *fortissimi*, and sudden transitions based on associations and contrasts. His verse is written in a free rhythm, is not easy to read, and readers unwilling to give it close attention would probably find it a confusion of violent rhetoric, but it has a special power stemming from a deep personal experience, an experience that can be called cosmic. (I am quite aware that I am writing about a Scroll of poems found in ancient jars, and not about post-symbolist verse).

A special difficulty in understanding the Hymns—particularly for the Hebrew reader—lies in the fact that they use allusions to the poetic diction of the Bible. I know that the greatest Hebrew writer of our time has described the Hymns as a derivative work stuttering away in the language of the Book of Psalms. But the poetic diction of the author of the Hymns is not based on biblical verse alone; it also contains expres-

sions regularly found in the other writings of the Sect. Both the biblical and the specifically sectarian turns of phrase are used by the author (more than by any other of the Sect's writers) as a secret technical language, and from this literary inheritance he creates his *forte* and *piano* baroque (should we say metaphysical?) poetry, which writhes and pushes forward in strange imagery and conceits which were well understood by those who read it 2,000 years ago. Thus the verse of the Hymns has many meanings, including most of William Empson's ambiguities.

In the long poem on page four of the Hymns, for example, the author speaks of his function as spiritual leader of the Sect, of man's election through unconditional divine grace, which is not to be explained as a specific act of God but as a manifestation of God's greatness and power to the whole world. (Surprising parallels to these ideas can be found in ch. IX-22-23 of Paul's Epistle to the Romans). In addition to this, if you can "explicate" the hidden allusions of the poem, you will find that it includes very strong invective against the Pharisees, to whom the author of the Hymns was much more fundamentally opposed than was the founder of Christianity.

It is obvious that writing a commentary on the Hymns is harder than explicating the poems of Pound or Eliot. To do the job properly one has to have a thorough understanding of biblical poetry, a knowledge of the doctrines of the Dead Sea Sect, un-

usual analytical ability, and a gift for explaining difficult and esoteric verse. Jacob Licht has succeeded well in carrying out his difficult task. He has not only succeeded because of his own outstanding gifts, but also because he was the late Prof. Sukenik's assistant, and therefore was able to work much longer on the Scroll, long before it was published. The results of his labour are a well-ordered and comprehensive introduction on the theology of the Scroll, as well as illuminating commentaries on the individual Hymns, and it should be obvious from what we have said above that it is impossible to understand the Hymns without help from a qualified and authoritative scholar.

We once wrote that Dr. Yigael Yadin's commentary on "The War of the Sons of Light Against the Sons of Darkness" was outstanding for its exceptional clarity. We are glad to say that Licht's commentary on the Hymns is outstanding for the synthetic power of the introductions to the individual Hymns, and for the analytic power of the interpretations of the separate verses. We must especially mention Licht's pedagogical gift, through which he succeeds in bringing the difficult text closer to the reader, whom he always keeps in mind. The highest praise one can give to Licht's commentary is to say that it really is a commentary *on the text*, and not just a collection of little treatises—and genuine commentaries of this sort are a rare thing these days in our scholarly literature.

As an example of the poetic style

of the Hymns, let us dwell for a moment on "The Parable of the Tree", as the editor calls it. The poem is full of variations on the "garden" theme used as a religious symbol of many facets. The first part of the poem expatiates on the various significances of the garden concept for the Sect as a whole, without explicitly mentioning the subject of the parable—viz., the Sect.

In the second part of the poem, the author compares himself to a gardener who controls the irrigation channels of the garden, i.e. the Sect. Throughout all the Hymns, water stands for the living word of God. After the author compares the activities of the Sect to that of a gardener, he winds up the poem with a "pained and conventional complaint about great suffering and a severe illness which seized him" (p. 133).

There can be no doubt that the peculiar, obscure nature of the Hymns is not a result of the poet's lack of talent or of his inability to write clearly. There is a distinct stylistic and religious purpose in this esoteric verse, in its sudden transitions and perpetual fusion of disparate imagery.

Here we may ask ourselves whether the Scrolls were written from a particular religious standpoint. Their analysis shows us a consistent picture of a striking and more-or-less complete religious system, and one which is different in content from other ideological trends in Judaism. We are concerned with the writings of a dissenting sect, which severs itself organizationally from the rest of Is-

rael—"from the cities of the evil-doers"—and lives according to a sectarian code and a special calendar, a sect whose very organization emphasizes the peculiar nature of its secret doctrines.

CORPUS NUMMORUM PALAESTINENSIIUM, Vol. II. THE COINS OF CAESAREA MARITIMA. By LEO KADMAN. 244 pp. XIX plates, Schocken Publishing House, Tel Aviv, Jerusalem, 1957.

In 1956 Mr. Leo Kadman published the first volume (*Aelia Capitolina*) of the *Corpus Nummorum Palaestinensium* which is being prepared by the Israel Numismatic Society, and which was reviewed in this periodical, (vol. VII, 3-4, p. 38). It is a pleasure to present here, after an interval of only one year, the second volume of the *Corpus*, written by Mr. Kadman.

A considerable amount of numismatic material has been discovered in the last few decades, and an up-to-date catalogue was necessary for Palestinian coins in general as well as for the coinage of Caesarea. This need has now been met by Kadman's new publication, which is based on the examination of more than 2,500 coins of Caesarea, from 32 museums and 28 private collections. The output of the Caesarean mint—as far as it has come down to us—is more than double that of *Aelia Capitolina*, while the number of collections examined is slightly greater than that covered by the first volume. The considerable progress in numismatic research is really impressive; whereas the former



standard works of De Saulcy and Hill listed but 90 different types of Caesarea, Kadman has registered 231 types, 94 of which are published here for the first time.

In his preface the author recalls how he found his first ancient coin at Caesarea itself, and confesses having experienced that strange sensation—so familiar to all numismatists—when a coin ceases to be just a piece of metal and becomes a tangible link with ancient history. In a general introduction (pp. 16–93), the author gives an interesting survey of the eventful history of Caesarea from the time the site was still called Strato's Tower through the foundation of Caesarea proper by King Herod the Great until 253 A.D., the year in which the coinage came to a sudden end. This survey provides the author with a number of opportunities to illustrate the contemporary coinage. Then follows a short outline of the later history of the city—which is beyond the range of the coinage. After this comes a thorough discussion of the numismatic material (pp. 28–93). The subject is approached from many aspects: chronology, iconography, types and legends of obverse and reverse, countermarks, etc. The author draws special attention to the question of the complete lack of coins of Vespasian and Titus, although the former was proclaimed Emperor in Caesarea itself, and to the enormous increase in the number of types struck in the last 8 to 10 years of the city's coinage.

The arrangement of the *Corpus*

followed by tables, continues the pattern set in the first volume. Here it will be sufficient to give the headings: *Corpus* proper, (pp. 95–143). List of coins formerly attributed to Caesarea Maritima, but excluded from the *Corpus*, (pp. 145–151). The coins according to types and emperors, (pp. 153–165). List of the inscriptions, obverses, (pp. 167–171); reverses, (pp. 172–174). Detailed description of the reverse types (these having been described only concisely in the *Corpus*), (pp. 175–184). List of denominations, (pp. 185–186). Catalogue of 94 unpublished coins of Caesarea Maritima, (pp. 187–216). Coins of Caesarea Maritima in museums and collections, (pp. 217–224). References to earlier publications, bibliography, key to plates and index, (pp. 225–243). The book closes with 19 plates, illustrating both obverse and reverse of nearly all the coins incorporated in the catalogue as well as of the coins excluded from the *Corpus*.

Speaking generally, one may say that with this book Mr. Kadman has provided a very valuable contribution to Palestinian numismatic research and that this catalogue will remain, for many years to come, the standard work on the coinage of Caesarea Maritima. Especially worth mentioning is the table of the coins set out according to types and emperors (pp. 153–165). A similar table in the first volume contained some imperfections, but in this catalogue it is reliable throughout. Technically this volume is a considerable improve-

ment over the first one, notably in respect of the plates; the author abandoned the system used previously of taking the pictures directly from the coins and, instead, prepared the plates from photographs of plaster casts which gives much better results.

There is, however, room for some criticism. First of all, this reviewer regrets to note numerous printing errors and too many mistakes in the Greek insertions (e.g. pp. 48, 52, 56, 57, etc.). Where the author states (p. 49) that errors and miscuts in the legends are extremely rare, he could have mentioned as an exception the rather frequent miscuts under Severus Alexander, notably coin No. 98. Financial reasons most probably prevented the use of special founts for rendering the legends on the coins, as is usual for the catalogues of the British Museum, but would it not have been possible at least to cast the miniscule omega—which occurs so frequently—in an appropriate size to fit with the majuscules? Owing to the fact that nearly all coin types are undated, it is impossible to arrange the coinage chronologically, but once a certain numerical order of types has been established, why not maintain this order for each emperor? Finally, this reviewer recently discovered a rather well-preserved specimen of coin No. 217 (Emperor Volusianus), registered by Kadman as unique. This second specimen shows that the description of the reverse is incomplete: there is an animal (heifer?) standing on the lower left (vaguely visible on Kadman's repro-

duction of the coin, Plate XVII) and it reminds one of a type known from Gaza.

These imperfections, however, are of minor importance and do not detract from the substantial value of this work of Mr. Kadman to whom we extend our hearty congratulations. The next volume of the *Corpus*, which will deal with the Hasmonean coinage, is being prepared by Mr. A. Kindler who, for many years, has specialized in this particular field. It is unlikely that there is a great number of hitherto unpublished coins—as was the case with Aelia Capitolina and Caesarea Maritima—but we may look forward to a much more detailed study of the types already known.

A. Spijkerman, O.F.M.

#### CHRISTIAN VIEWS ON THE HOLY LAND

Along with the biblical and liturgical revival in most of the Christian countries, we are witnessing a remarkable recovery of interest in the Holy Land. This is to be expected, as it is difficult, if not impossible, to separate the Holy Scriptures from the geographical and sociological environment in which they were born.

Countless reviews, articles and books are being published, reminding us of the Land of the Bible. Among the reviews it is hardly necessary to mention the "Revue Biblique" and "Biblica", which are veterans in this field. One would want more particularly to indicate three recent publications, which are designed to spread among the Christian public a better

acquaintance of this country in its relation to the Holy Writ.

First among these is the collection of illustrated albums of "Fêtes et Saisons", edited by the Dominican Fathers and published by "Editions du Cerf" of Paris. This collection includes several series of beautiful albums; the liturgical albums, the biblical albums, the albums of Christian life, etc. Noteworthy is the continual reference to the Holy Land, both in the text and in the photographs which are particularly successful. A special number (November 1950) was dedicated to pilgrimages and there, mingled with the beauty of spiritual elevation, one finds such practical advice as: "If only people knew how to put themselves out for the sake of others . . ." or "during a pilgrimage prayer should be ever present, yet never a burden . . ." The issue of May 1955 on the Psalms immerses us in the biblical atmosphere in which they were composed and thereby enables us to understand and appreciate them all the better. Indeed, those who recite the Psalms on the very soil that has given birth to them, are able to enjoy them much more profoundly. Three other albums tell us of Abraham, Moses and David respectively, making their extraordinary epics come to life again for us and bringing us in touch with the actuality of their message. Finally a large number are devoted to Christ, His Life, His Person and His Passion, with constant reference to the country where He lived, preached and suffered. One of the most recent issues (December

1957) is devoted to the Dead Sea Scrolls and carries some very interesting photographs on the life of the Qumran community. Many of these albums have already appeared in Spanish, German, English, Italian and Portuguese.

Qumran is also the subject of one of the latest numbers of the biblical pamphlets "Evangile", published by the Ligue Catholique de l'Evangile in Paris. This pamphlet presents a remarkable synthesis of the various problems relating to the Dead Sea community from the point of view of the writings as well as of archaeology and the historical and religious contexts. The "Evangile" pamphlets, which have appeared since 1951, contain in every issue a popular article grouped round a central theme. Here, for example, are some of the titles: "How to read the Bible", "God of the poor", "Bible and history", "Bible and nature", "The Messiah, Son of David", etc.

The third series, "The Bible and the Holy Land", is published by the Bonne Presse in Paris. It is aimed specifically to impart more intimate knowledge of the Holy Land in the light of the Bible. A special number, likewise devoted to the subject of Qumran, was written by the Abbots Milik and Starcky, eminent specialists on this question. The issue of December 2nd, 1957 dealt with the sensational excavations at Hazor, in northern Galilee, directed by Dr. Yigael Yadin (cf. "Christian News from Israel", Vol. VII, Nos. 1-2, 3-4). The excavations at Hazor have consider-



ably increased our knowledge of the culture and different events of the biblical periods, and Dr. Yadin, in an outstanding article illustrated by photographs, places his discoveries within the reach of the general public. In the same number, there is an article by R.P. Hussar, O.P., on the Second World Congress of Jewish Studies which was held in Jerusalem last July. The next issue, devoted mainly to Bethlehem, contains a highly interest-

ing article by R.P. Bagatti, O.F.M., Director of the Franciscan Biblical Institute in Jerusalem, on Nazareth at the time of Jesus. It was R.P. Bagatti who directed the excavations on the sites of the Annunciation in Nazareth (cf. "Christian News from Israel", Vol. VI, No. 3-4). There is also an article on "Jerusalem and Père de Foucauld".

*Père Jean-Roger A.A.*

## BOOKS RECEIVED

STUDII BIBLICI FRANCISCANI LIBER ANNUUS VII (1956-1957). Jerusalem, Apud Aedem Flagellationis, 1957.

The volume contains the following articles: P. EMANUELE TESTA, Il Deserto come ideale; FR. SYLVESTER J. SALLER, Ez-Zahariyyeh in the light of the ancient pottery; P. BELLARMINO BAGATTI, Gli altari paleo-cristiani della Palestina; P. DONATO BALDI, La liturgia del Natale e della Settimana Santa nel Canonario Gerosolimitano del sec. VII; P. EMANUELE TESTA, Chrestus nome precristiano in un inedito cippo di Montefalco; FR. AUGUS-

TUS SPIJKERMAN, A supplemental study of the coinage of Aelia Capitolina; P. GUIDO LOMBARDI, Bolli bizantino-arabi al "Dominus Flevit"; P. MANUEL MIGUENS, Κύριος — Βασιλεύς en S. Pablo y Apocalipsis; P. MANUEL MIGUENS, Nota esegética a Juan 20,17; J. T. MILIK, Trois tombeaux juifs récemment découverts au Sud-Est de Jérusalem.

LA TERRE SAINTE. Essai sur l'histoire politique et diplomatique des Lieux Saints de la Chrétienté, par NICHEPHORE MOSCHOPOULOS, Athènes, 1957.



PRINTED IN ISRAEL  
AT THE JERUSALEM POST PRESS, JERUSALEM  
PUBLISHED BY THE GOVERNMENT PRINTER